

Counsel for the Troubled.

What though friends today forsake thee.
Love them still;
From thy valley kindly watch them
Climb life's hill.
What though pain may torture keenly
Patient be,
Keenest pain is soonest over
Thou wilt see.
What though sorrow be thy birthright,
Smile and sing.
Roses have their thorns, and honey
Has its sting.
What though disappointment track thee,
Never mind.
Read we uppermost all life's changes
God is kind.
Read we too, the blest assurance
"Fleeting fast.
Pain and grief and all life's trials
Soon are past."

Pen Wavelets.

Do not join the church just because you think it a kind of "Fire Insurance Company," God does not issue policies on this principle.

Every one that shall be saved "so as by fire" must assign but one reason for being in the Church on earth—"We love Him because He first loved us."

Brother if this is not your experience something is wrong. Take your eyes off of self. Look upon the Redeemer of your soul and body, treading the burning sands of Jordan's vale. The praggd hill of Judea, "doing good," laying the Corner stones of all blind asylums when He stopped on the highway and opened the eyes of blind, Bartemus, of orphans' homes when he raised the widow's Son of Nain from the bier of death, all benevolent institutions when "He uttered the following text, "The poor ye always have with you, and ye can do them good when ye will." Do good; "Be rich in good works." He poured oil and wine into his wounds, sat him upon his own beast and took him to the inn," &c., &c. Then at last, after getting these grand institutions of mercy started, see Him sacrifice his own body to seal his love upon our race. "Surely He hath borne our sorrows and carried our griefs," robbed death of its sting and the grave of its victory. If this scene will not move you to love God and fill your soul with solicitude for the myriads of dying mortals around you, I do not know what will. This is heaven's eloquence. I have no substitute. Don't be ashamed to confess Christ. "Perfect love casteth out fears."

I admire the earnestness of profession reflected by the young man in the 9th. chapter of John. The Jews tried to make him believe he was some body else, but he just had one text of experience and stayed right with it—"one thing I know that whereas I was blind now I see," and when pressed by his opposers he finally became so infused with zeal for the right that he just looked them in the face and said, "Will you not be his disciples also?"

Well those faultfinding Jews went to his parents and tried to get them to testify that he was not their son. This they did not accomplish but did succeed in establishing a weakness of humanity peculiar to the present age. This is our son who was born blind but by what means he now sees we know not. This they said *least they be put out of the synagogue*, for the Jews had agreed if any should confess Christ he should be cast out. Their son had already been cast out but bless the name of Jesus he was found of Him. We never read of the parents being found of Christ. Let your name be cast as vile by a sin-blinded world, Jesus will be with you. Confess Him now; He will confess you before His Father and the angels in heaven—Glorious crowning day!

"Ashamed of Jesus shall it be
A mortal man ashamed of Thee?"

May these pen wavelets be the means of leading us all nearer Jesus the true ideal of manhood. This is an age of helps, auxiliaries to the work are found everywhere. Let us gather up the sunbeams of Christian essays, spiritual songs, fervent prayers and soul-stirring sermons that are reverberating through our land. Jesus' name sung through every land by every tongue.

R. F. MALLOTT.

North Liberty, Ohio, July 16, 1886.

A Variety of Interesting Scraps.

BY NOSAM.

Our language is a regular museum. When we use our common numerals, and the words father and mother, we are using that which is older than the Pyramids of Egypt or the strange relics that tell of Babylonian greatness. They are treasures which need only to be rubbed and polished to become bright in historical connection. Look at the long process of thought that developed the auxiliary verb "to be." We cannot express by other words what is comprehended in "I am."

In the Sanskrit we have its birth in *as-mi*. I am *As* meant originally *to breathe*, and from it we have *asu*, breath, spirit, life; also *as* the mouth, Latin *os, oris*.

TRUTH—The origin of *sooth* goes back to the Sanskrit *sat* or *satya*. *Sat* being the participle of the verb *as* to be. What a beautiful meaning the word has when we define it *that which is*.

Another name for "truth" in Sanskrit is *rita*, which originally seems to have meant straight, direct; while *anrita* is untrue. From this we have our right.

Sanskrit had ceased to be spoken as a language about the third century before Christ.

About 500 B. C. Buddha commanded his disciples to preach in the dialects of the people. King Asoka in the third century B. C., when he put up his Edicts, which were intended to be read, or at least to be understood by the people had them engraved on rock and pillars in the various local dialects from Cabul in the North to Ballabhi in the South. These various dialects are as different from Sanskrit as Italian is from Latin.

Yet although the Buddhist sovereigns published then edicts in the dialects of the country, public and official documents have still been composed in Sanskrit for the last 2000 years. Some of the journals of India are still published in the classical Sanskrit.

The word "Savage" means *one who lives in the woods*.

"Man" comes from a very old word meaning *to think*.

"Brute" comes from a word meaning *raw or rough*.

The word daughter comes from a word very much like it by which the Aryans called their girls and which means a milking maid.

If the present English-speaking people in the course of many centuries became extinct or swallowed up in other nations speaking a different language, we would always know that the people of this age knew how to spin, because in course of time, unmarried women were called *spinsters*.

We owe to Babylon the division of the hour into 60 minutes. It comes to us from the Greeks and Romans; and it came to them from Babylon. The sexagesimal division as peculiarly Babylonian.

Hipparchos, 150 B. C. adopted it from Babylon 150 A. D. Ptolemy gave it wider currency, and the French when they decimated everything else, respected the dial plates of our watches, and left them with their sixty Babylonian minutes.

From Persia we received one great gift—the relation of silver and gold in our currency. While this relation, without doubt, was first determined in Babylon, yet it assumed its practical importance in Persia, and it spread to the Greek Colonies in Asia, and thence to Europe.

A talent was divided into sixty *mine*—a mina into sixty shekels. Here again we see the Babylonian sexagesimal system. This no doubt owes its origin to the fact that sixty has the greatest number of divisions.

We owe the Greeks and Romans for our alphabet. The Greeks owed their alphabet to the Phœnicians, and the Phœnicians learned it in Egypt.

What a world of wisdom in the following from the vast store of Eastern wisdom. "As all have to sleep together laid low in the earth; why do foolish people wish to insure one another?"

This Eastern saying may have given rise to our "hunger is the best sauce." "Poor men eat more excellent bread than the rich; for hunger gives it sweetness."

There was no doubt a time in the history of all

things that now seem to us unreasonable, when there was some reason for it and to it. We see around us now how sense dwindles into nonsense, custom into ceremony, and ceremony into farce.

Gospel Hire.—A Lay Sermon.

BY D. BAILEY.

"He that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth." John 10:12.

I had thought to write something on a salaried ministry and the Sunday school lesson for July 11th furnishes me a text from which to write.

Not all paid ministers are "hirelings" such as our Savior here mentions, but while the waters flow into the sea and the clouds float in the upper air, while heavy bodies fall to the earth and vapors rise up to heaven, so long human nature will be human nature, and so long men will look out for their own temporal welfare. Perhaps it should not be so with "Servants of the Word of God," God knows.

But what shall we say? Is it proper for the eloquent preacher to give up preaching to gain a subsistence for himself and those dependent upon him?

On one point I think there is no question. He that giveth his whole mind, his whole heart and his whole strength to the Gospel should be supported by the gospel. If he be a workman approved of God and man and be called to serve, he is worthy of his hire. But there are sermons and sermons, often times it is more of a task to listen to a sermon and requires more mental strain than it did to prepare it. The gospel should be free to sinners but I do not believe that the preacher should bear the whole expense. I think the people will value the church at about what it costs them.

But there are always two sides to such questions.

Young men want to enter the service on full pay without serving an apprenticeship. Others want to be supported and yet devote only one twentieth of their time to their work. What pastoral work they do is done in such a way as to take in a square meal, probably sending word ahead that all the corners may be filled out, thus balancing the account, if the balance is not on the other side.

Men cannot read and study all the time. Some of our most learned men have acquired their knowledge while doing full work at manual labor. So I think it is not at all impossible for men to serve a church well and work ten hours per day at the carpenter's bench, but is it right for him to do this while his companions spend their spare time smoking bad cigars at a corner grocery? The minister will have the advantage in this that he will save his money and his health and has stored his mind with useful knowledge, but this does not excuse the other.

While I do not believe that preachers should be required to preach without recompense, I look upon it as a sad day to our church when this idea of bargain and sale in ministerial work shall have obtained a permanent footing. The idea of so much gospel for so many pieces of silver is very distasteful to me. It brings up Judas at once in my mind. Not only will the "hireling" flee when the wolf cometh, but he will flee—the other way—when more silver cometh, and somewhere the devil will come in sure for such a mercenary spirit comes from him not from the gospel.

There is something cold-blooded in the way men set their price for labor in the Lord's harvest. What hast thou, O man that belongeth not to the Lord? The Lord has paid his price, and set you free. It is the devil that goes around with the bag and pays the price now, but I fear it bodes no good to the Lord's harvest.

I have presented the dark side of the "hireling" question and here I will let it rest. There are others who will tell you what ought to be done for the preacher and you may listen to them, but from the bottom of my heart I fear that some preachers, even, are not sufficiently thankful that the Lord has saved their souls.